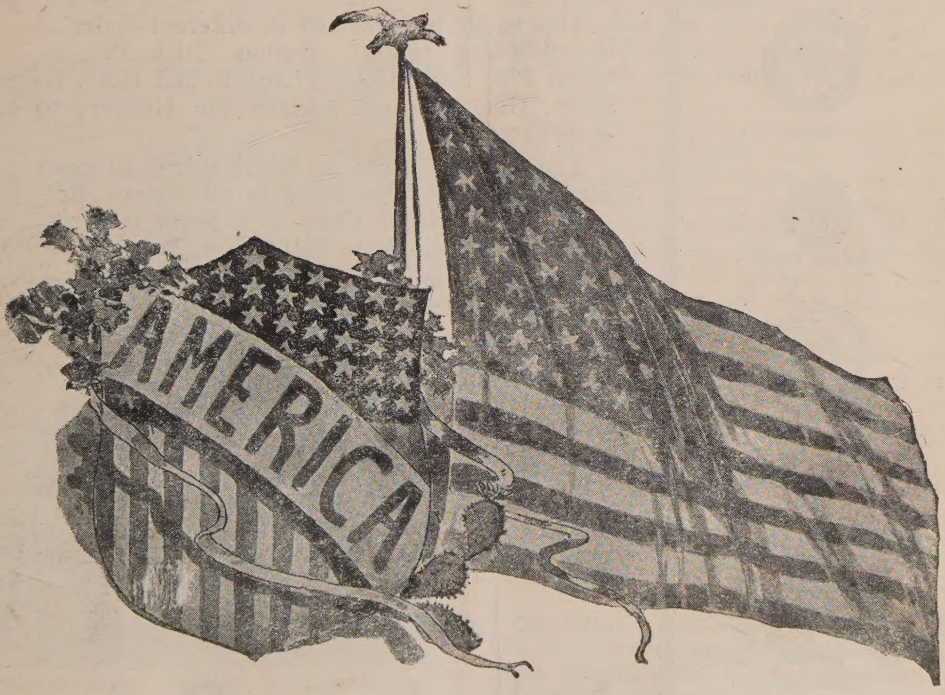
Vol. XXXII JULY, 1919 No. 6

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Published Monthly by Luther League Review, 318 W. 39th Street, New York City.
Entered as Second-Class Matter Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar. 3, 1879.
Subscription price, 60 cents per year.



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Luther League Review

318-326 West Thirty-ninth Street, New York City

Of the Church - By the Church - For the Church

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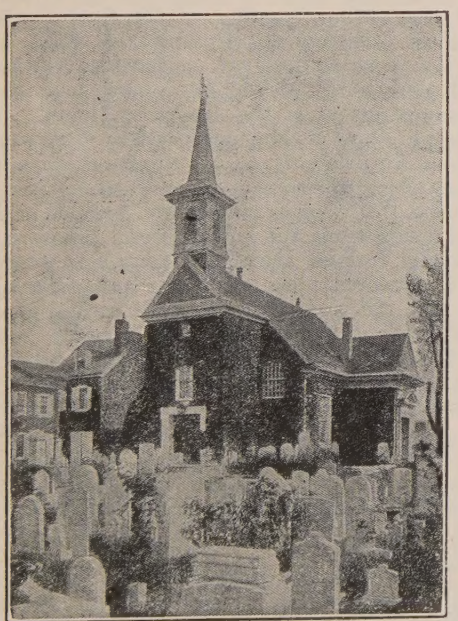
Gloria Dei (Old Swedes) Church

In Philadelphia, Pa.

BY MISS LILLIAN E. HOLMSTRAND.

IT has often been said that "history repeats itself," and this was brought home strikingly to the writer at a recent visit to the Old Swedes' Church in Philadelphia. Long years ago, when the soldiers of the Civil War were stationed along the water-front of this city the women of the church served coffee and sandwiches to the faithful guards. The soldiers have again been on duty on those piers and freight stations, and the women of the present Episcopal congregation have emulated the kindly example of their predecessors.



OLD SWEDES' CHURCH, PHILADELPHIA

The church building itself is a delightful combination of the old and new. It was erected in the year 1700 to take the place of the old blockhouse which had been in use since 1677. A tablet in the center aisle of the church marks the place of burial of the first pastor, Rev. A. Rudman, who was sent from Sweden in response to the plea of the colonists.

Inside the altar railing stands a baptismal font of marble made in Sweden and donated to the church in 1708. A Swedish wood carving of two cherubim over an open Bible on which is inscribed in Swedish, "The people that walked in darkness have seen a great light" and "Glory to God in the highest," is fastened on the organ gallery. It does not seem possible that the shining white-backed pews are the actual old Swedish pews, but we are told that such is the case.

There are some interesting historic treasures in the little study room, which opens off from the church, among the most notable of which are two framed documents. One is an order signed by the great King, Gustavus Adolphus, three hundred years ago. The other is written by William Penn, and the wax seal which was used is also enclosed in the frame.

The inscriptions on the ancient tombstones which surround the church tell their own story of the faith and courage of those early Lutheran fathers. And overhead the same old bell which was originally cast in 1643 rings out the message of its inscription:

"I to the church the living call,
And to the grave do summon all."

The Great Lakes Naval Training Station will receive the remnant of the Harvard Radio School, which at one time numbered over 5,000. Many of the former students were from St. Olaf College. They have the highest praise for the work of the Lutheran Commission in maintaining the Cambridge club room, popularly dubbed "The Magnet."

The Fourth of July

BY GEORGE E. MAHLER, PACKERTON,

THIS date is very near the center of our civil year and it is also the center around which revolves the history of our Government. When we read the now almost ancient Declaration of Independence we cannot help but come to the one conclusion that our forefathers have indeed laid the foundation of our Government on solid grounds. A government to be permanent and enduring must be founded on the principles of right and justice and mercy to all alike.

Our forefathers emigrated to this country mainly to escape oppression and tyranny under their rulers in the old country. The spirit of liberty was strong in their breast. It became their ruling passion. It was the spirit of the Christ-rule which makes all men free and brings them into the glorious liberty of the Sons of God. They were mostly men who left their country because of oppression on account of religious principles. They were deeply religious; and hence when they took the important step of throwing off the yoke of the mother country and became independent they acted in a religious way and on principles which were just and right. And they founded a Government which we believe is more permanent than any government that ever existed before on the face of the earth. The only concern we ought to exercise is that we will keep true to the principles of the declaration as proclaimed on that first memorable Fourth of July.

The incidents that led the colonies to make this declaration began in the year 1765, when the Parliament passed an act to tax the colonies by requiring that on every skin or piece of vellum, or parchment or declaration, plea, rejoinder, demurrer or other pleading, or any copy thereof in any court of law, or any certificate of any degree taken in any college, any inventory, bill of lading, appointment, franchise, license, indenture, bill of sale, newspaper, pamphlet or almanac, a stamp should be imposed. While the avowed purpose of the act was to raise revenue for defending and protecting the colonies, its real meaning, which was clearly perceived by the colonists, was to replenish the British treasury, which had been exhausted not by defending the colonies but by wars in Europe. This measure was resented by the people in the colonies. Meetings were held in which the act was denounced in strong language. "Taxation without representation is tyranny" became the cry. November 1, 1765, the day the stamp act was to go into force, was observed as a day of mourning. Funeral processions paraded the streets and bells were tolled. All business was suspended. Merchants entered into agreement not to import goods from Great Britain. Remonstrances were sent to the British ministry from all sides and the act was repealed March 18, 1766, but a clause was inserted declaring that Parliament had the right to tax the colonies. The year following a tax was imposed on tea, glass, paper and painter's colors imported into the colonies, but it was equally unpopular. In 1770 all taxes were repealed except that on tea, which was so low and the price of imported tea so reduced that tea in the colonies could be bought cheaper than in England. But the colonists regarded this as a violation of their rights. It was not the amount of tax which they had to pay; they were fighting for a principle. We all know about the famous Boston Tea Party and how the tea from Great Britain was refused, and how meetings were held to protest against the tax. Soon the Parliament of England took measures to bring the colonies to submission. They passed the Boston Port Bill closing that port to all commerce. When this went into effect June 1, 1774, the day was kept as a day of fasting, humiliation and prayer throughout the colonies by order of the Assembly of Virginia.

Organized opposition began to form itself in the calling together of the first Continental Congress on September 5, 1774, at which time articles of confederation were adopted which should be regarded as the commencement of the American Union. In May of the following year letters were sent from Philadelphia to all communities and counties to form themselves into companies, choose their proper officers and provide each man with arms and ammunition. Thus was slowly formed the first American army. Raw and untrained as it was and ridiculed by the redcoats, they yet gave such a good account of themselves at Lexington and Bunker Hill that it inspired every American with new courage to fight for liberty against oppression. It gave the colonists a chance to satisfy the longing in their hearts to be free and to have equal rights with his fellow men on the earth. This longing was so strong that they were ready to sacrifice their all and to risk their lives to obtain it.

Then came the memorable day on which this longing was to be put into action. When the Congress met in the summer of 1776, Richard Henry Lee, of Virginia, moved that "The United Colonies are, and ought to be, free and independent States." The resolution was seconded by John Adams, of Massachusetts, and the resolution

(*Continued on page* 10.)

Independence Day

BY HARRY HODGES.

DOUBTLESS never since 1776 has there been such a celebration as will take place on July the Fourth of the present year. On that eventful day the old bell, rung by a Lutheran, proclaimed liberty to the people of these United States. This year the people of these United States, by heroic sacrifice, are enabled to proclaim liberty to millions of their brethren beyond the seas.

In all the years that have passed since liberty was proclaimed throughout the land there has been sunshine and shadow. At times the sun has been darkened, the land has been storm swept, and men's hearts have almost failed them for fear. But the eternal purposes never fail, although their progress may be retarded. At the darkest hour the bow of promise has been seen in the clouds, and sublime faith and heroism have restored the threatened integrity of the Union. It is good when we are assailed by doubts to look back to the times of peril which we have passed through, and remember that no matter what the danger, it has been averted by calm wisdom, by the spirit of sacrifice, the spirit to dare and to do, the spirit that knows nothing of expediency, the spirit to which seeming defeat only lends surer strength and greater buoyancy.

On Independence Day of last year there were doubtless many who wondered what the future would bring forth. There were conditions within and without which it seemed hard to grapple with. There were around us and on every side, hatred, unrest, uncertainty, distrust, discontent, heresies both social and religious. The horizon loomed darkly ahead. But as in the past, when tried, we were not found wanting. Error, confusion and despotism were driven back, contention was silenced, the issue was met and accepted, and the triumph of right and justice was complete.

And so today, looking back on that critical period in our history, remembering the forces that were arrayed against all that makes for the true development and expansion of a nation and the means by which they sought to gain the mastery, we can see that all these have but helped to bring us closer together as a people, and that our institutions still stand inviolate, broad based upon the people's will.

The eyes of the world have been riveted upon us; they have watched our movements, marveled at our achievements, admired our self-sacrificing policies, and been compelled to admit, though probably unwillingly, that the destiny of the world was in our keeping. In all of this we have shown no vainglory, but moved along the even tenor of our way with an unfaltering trust in the justice of our cause.

Today, therefore, we can hail the beginning of another year of our national existence with grateful hearts for the peace that overshadows us, for the smiling plenty that will soon crown the season, for the freedom that exalts us, for the knowledge that is growing upon us, and for everything that obtains for integrity, justice and righteousness.

And as we celebrate we can hear the trumpet to the cannon speak, the cannon to the heavens, the heavens to the earth! And while we make merry in song and jubilation, register a vow to be worthier each year of our heritage, and never falter as we keep step to the music of the Union.

"All hail, fair Liberty, let coming years
Add brighter lustre to thy jeweled crown,
Cast thou aside the memory of past tears,
And throw the shackles of thy first youth down;
Till through thy sluggish pulse fresh vigor thrills;
And the new century throwing wide its gate
Will bid thee welcome, and the breeze which fills
The white sails of our country's ship of state
Will whisper glorious prophecies to thee
Of times to come when right shall conquer wrong,
When thy fair shield shall all unspotted be,
And round thy feet the multitude shall throng,
While thou wilt smile in beauty undefiled
Upon America, thy first-born child."

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Statistics from a recent conference with Lutheran boys indicate that a choice of vocation had already been made by seventy-six per cent. of boys of the average age of fifteen. The public school presents in the most attractive light the claims of the several professions and technical occupations. The time for the Church to press its claims is while the boy is yet in the lower grades, and before a choice of a high school course has been made; indeed, the Church ought to help in that decision.

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By the way, your returning soldier will thank you for a copy of our "Army and Navy Service Book." A Trenton Lutheran boy found one in the front line trenches. It took the place of the copy he failed to receive and was a constant companion. It is just a little permanent evidence of the Lutherans' care for the soldiers' souls. Twenty cents, postpaid.

New Haven, Connecticut

BY CLARA A. SUCHER

OUT on the Pacific Coast, where they have had and still have millions of acres of land to sell to settlers, promoters have penned wonderful tales of rainbow hues and mighty peaks of skyblue waters that are heavenly. Little Old New England has not advertised herself very much, but there is growing up a conviction that it is worth while to let the country generally know that Connecticut is a part of New England and New Haven is the chief city of Connecticut and has a reputation for human happiness and prosperity.

New Haven, known from one end of the country to the other as the "City of Elms," was founded in 1638 when Theophilus Eaton and Rev. John Davenport and a company of English settlers landed in New Haven harbor after exploring the coast from Boston around Cape Cod and Point Judith and through Long Island Sound.

The Pequot Indians had settled there and had called New Haven "Quinnipiac," which means the Long River place, and it was during the Pequot Indian war that Eaton and some Boston friends noted the splendid harbor here. The harbor facilities are excellent. The city encircles a bay running in from Long Island Sound about four miles in length and approximately a mile and a half in width. Through it extends a channel from three hundred to four hundred feet wide and twenty-five feet deep. This permits vessels of large draught to reach the docks at the head of the Quinnipiac and Mill rivers.

Visitors to New Haven marvel at the splendid Green in the very heart of the city, one of the finest in any municipality of the size of New Haven in the United States. It covers eighteen acres of ground. This central Green is part of the original nine squares in which the settlement of New Haven was laid out and originally it was the site of the town watch tower.

The original burial ground also took up a part of the Green and the stocks, pillory and whipping post stood on this old Common. No city in the United States has a more impressive civic center than that which clusters around this Green. Within a few years there have been erected many fine buildings around it, among them being the County Court House, Ives Memorial Library, Yale Law School, Hotel Taft and several office buildings and also a new Postoffice which has not as yet been completed, but the cost of which, including the land, is estimated as being about $1,250,000. These buildings, together with the stately row of University buildings to the west, the City Hall to the east, and the three historic churches—United, Center and Trinity—in the center of the Green, makes this square one of impressiveness.

New Haven is about seventy-three miles northeast of New York City. The population is about 160,000.

Not only is it the home of several large manufactories, but New Haven is the seat of Yale University, the most national of American educational institutions. Through thousands of living graduates scattered all over the United States and through many other countries, the influence of the institution is second to none, and in the realization of that New Haven takes great pride. Other years there have been about 3,500 students enrolled in the various departments, but this year there are only about 1,200, as many have entered the service. The incidents of their student life make for much that is picturesque, spectacular and recreative in the life of the city. The influence of the University on the civic life of New Haven is helpful and in a degree that is not realized except after years of residence. Its great collection in the realm of art, natural history, geology, its vast libraries, its musical interest are New Haven's blessing.

Yale College was founded by a company of clergymen of the churches in the seatowns of New Haven colony, September 17, 1701, under the leadership of Rev. James Pierrepont, of New Haven, and Rev. Abraham Pierson, of Killingworth. They met in Branford to found the college, which had its first home in Saybrook. In 1716 New Haven was chosen as a permanent location.

The "Bowl" and Yale Field, about two miles from the College Campus, are among the finest and largest athletic grounds in the United States. The football coliseum known as the "Bowl" seats more than 60,000 spectators. It is built of concrete and steel.

New Haven has many beautiful parks situated in various parts of the city. The largest and most attractive is East Rock Park, on the summit of the cliff above Mill River. Its top is crowned by a commanding soldiers' monument. To the west and south the view embraces the chain of Whitney Lakes, beyond which is West Rock Park, on which is the famous Judges Cave.

(*Continued on page* 11.)

Luther League of South Dakota

Twenty-second Convention at Aberdeen, May 9-11

HENRY STELLNER, PRESIDENT.

THE twenty-second annual convention of the South Dakota State Luther League was held at Aberdeen, South Dakota, from May 9 to 11. Ten local Luther Leagues throughout the State were represented by twenty-one delegates. In spite of bad roads the first two days and rain the last day, many visitors attended the convention.

The convention was opened on Friday, May 9, by two addresses of welcome, one by A. M. Aldrich, mayor of Aberdeen; the other by J. E. Gorder, on behalf of the local Leagues. Mr. Gorder pointed out in a striking way why the convention theme, "Reconstruction," based on Neh. 2:18, "Let us rise up and build," was very important at this time. In response to these addresses of welcome, Judge Lewis Larson, of Sioux Falls, spoke. He thanked the people of Aberdeen for inviting the convention to that city.

On Friday afternoon the president, Mr. Thorvald Ditmanson, should have delivered his address, but as he was unable to be present his address was read by Mr. Rudolph Kraushaar. Mr. Ditmanson emphasized that something ought to be done to bring more co-operation between the Young People's Luther League of the Norwegian Lutheran Church of America and the National Luther League. He further expressed himself in favor of the election of a traveling secretary to promote the extension work. After the reading of the president's address reports were given by delegates from the various Luther Leagues. These reports showed what each League had accomplished in the past year. The local League at Sisseton seemed to be the leading one.

The prominent part of the Friday evening program was the keynote address by Mr. Harry Hodges, of Philadelphia, General Secretary of the National Luther League. Rev. A. M. Egge was to have given this address, but because of his absence Mr. Hodges spoke. In relation to the convention theme Mr. Hodges spoke of the material, or rather of the builders. He said that there were two things that every conscientious person must bear in mind, these being, first, that we have each our place to fill in the structure of the Church, and, second, that we are merely stewards and not owners of anything that we may possess. He emphasized the thought that the question is not "How much of my time or my money shall I give to the Kingdom of God?" but "How much of God's time or money may I keep for myself?" After this address and a few songs by the Bethlehem choir, a reception was given in the church parlors to all visitors.

On Saturday morning the principal business session was held and the officers for the coming year were elected. The main part of this session was the paper by Selma Karlstad, of Brookings, S. D., on "Reconstruction—Socially." Mr. M. G. Sateren, of Sisseton, opened the discussion. Throughout the paper, and the discussion as well, it was shown how God had from the very beginning intended man to be a social being. True religion demands that man shall live a social life. Care must be exercised, however, lest the social function of the League be overdone.

The principal features of the afternoon session on Saturday were the reading and discussion of a paper on "Reconstruction —Practical Luther League Work," by M. T. Swanburg, of Sisseton, S. D., and a Model Luther League conducted by Mr. Hodges. In the paper on practical reconstruction many practical suggestions were given. Every League should have a purpose in view in order to work successfully. This purpose should be definite. The activities of the League should be centralized, because more can be accomplished by working for one large cause than for several smaller ones. In the Model Luther League the topic for the previous Sunday was used.

In the evening of Saturday, May 10, two

papers were read. One on "Reconstruction —Spiritually," by Philip S. Dybrig, and another on "Salvaging Damaged Goods," by Rev. M. Kraushaar. Rev. Kraushaar was in a fine position to show where reconstruction, as brought on by the war, was necessary because of the fact that he had served in the army as a camp pastor. Reconstruction presupposes previous destruction, and he showed from the army pastor's point of view along what lines this destruction has been the greatest. The feeling of hate has been increased among all the people of our nation and in the army profanity and many other sins flourished.

The Sunday sessions were held in the auditorium of the Northern Normal and Industrial School. Opening services were held at 11 o'clock by Rev. Tollefson. Rev. Lysness, of Vermilion, S. D., gave the convention sermon.

In the afternoon Rev. Lysness again spoke. His subject was "The Relation of the Church to Social Progress." He showed in an interesting way that the Church was the mother of all social progress, and that those who chose to live under a Christian social system, but refused to support the Church, were parasites. Mr. Hodges spoke on "The Challenge of the Times to the Lutheran Church." He showed why the Lutheran Church was expected to lead, and for that reason it was necessary to have more co-operation on the part of the various Lutheran bodies. He expressed the hope that some near future day would see the Lutherans united in one body.

The closing meeting on Sunday evening, May 11, was very well attended. Rev. M. Kleven, of Northfield, Minn., addressed the convention on "The Call." Many laborers are necessary and to get them prayer is necessary. If prayer is to be effective, faith is necessary, for without faith prayer is of no avail. Rev. Kleven showed that ministers of the Gospel have every reason to be truly happy and satisfied if they are true Christians. After this address, Mr. Hodges spoke on the value of a convention. From a mountain-top one gets visions. A convention is the mountain-top of the Luther League organization and so it is a place for seeing visions.

This convention was undoubtedly very inspiring to every one who attended it, and certainly many saw visions of more effective service within the greatest institution among us—the Church.

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"A sinner cannot look up if he realizes his doom, and a saint cannot look down if he realizes his destiny."—*Selected.*

THE FOURTH OF JULY

(*Continued from page* 6.)

passed July 2. A committee to draw up a declaration of independence was appointed consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingstone. That they did their work in a Christian spirit and with a high sense of right and justice can be seen by reading this historic document. They did not enter this contest for the love of conquest and for obtaining honor, but for the repression of wrongs and for obtaining their just rights as free and equal beings with their fellow men in the old country. The committee reported on July 4th, and the declaration was adopted on this day which is our national holiday. On the steeple of the old State House in Philadelphia was a bell on which by a happy coincidence was inscribed "Proclaim liberty throughout all the land and to all the inhabitants." This was the first bell to proclaim the glad news to all the land. Soon every steeple re-echoed it and there was general rejoicing.

This principle of liberty has grown into our American people. It is in our bones. It is shown in our doings of this present war. We hate tyranny and arbitrary rule and we are ready to send our protest to the oppressor of the common people. We are ready to proclaim liberty not only to all the *land* but to all the *world* and to all its inhabitants. Today in the providential development of history we are standing side by side with England, and we are aiding France, who helped us when we needed help in the glorious contest for humanity and in the defense of democracy against autocracy. It is a remarkable historic fact. With our allies, France and England, we fight for the right.

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In awarding Chaplain Leo, of the French army, the Croix de Guerre with two palms and four stars, his commanding officer referred to him as one "whose bravery is considered a habit." Evidently this differs from the ordinary, dare-devil, reckless type of bravery. The world will always admire an act of valor, though it be but a momentary outburst. Few men are incapable of spasmodic chivalry. But to acquire bravery as a habit means persistence in the face of known danger, endurance amid failure and unremitting zeal after years of service. This example is worthy of imitation by the soldiers of Christ.

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Looking on trouble magnifies it: looking up to God diminishes it to the vanishing point.

A COLONIAL MISSIONARY

The Laymen's Missionary Movement has recently again called attention to the achievement and advance of missions throughout the world. The possibilities of missionary achievement have been illustrated by the recounting of actual experiences. The present day world's appeal for missions have been presented to the laymen. The Christward movement in the non-Christian world, among both the masses and the educated classes, has been told. Practical ways in which laymen can best aid in the extension of Christ's kingdom have been dwelt upon. The call we must answer through commerce, political relations and educational circles, has been stated anew. These and other allied subjects have been brought anew to the attention of the laymen of the Church.

Apropos of this great missionary awakening it is fitting to call attention to the work of one of the most enthusiastic and devoted of America's early missionaries, David Brainerd. David Brainerd was born in 1784 and died in 1847. Brainerd was an American missionary whose birthplace was Connecticut and whose missionary work was among the Indians in Massachusetts and the tribes around the Delaware and Susquehanna Rivers.

No privation nor any adversity daunted the devotion of Brainerd. Like Paul in journeys oft, in perils and persecution, his daily cry was for the conversion of the Indians. He entertained great hopes for his Indians and held the probability that drunken, cruel, savages, such as he daily ministered to, might be brought to a knowledge of God. He preached at Crossweeksung, N. J., to about sixty-five Indians, and we are told, "the power of God seemed to descend upon the assembly like a mighty rushing wind, and with astonishing energy bore down all before it," and Brainerd adds, "I stood amazed at the influence which seized the audience, almost universally; and could compare it to nothing more aptly than the irresistible force of a rushing torrent."

Brainerd's prayer habits, during his wearisome labors in the forests of Pennsylvania and New Jersey were very arduous. He spared not himself and gave himself without restraint amid forced privations to the work of his mission. Often his body was in a weakened state, and frequently he was in distress for want of suitable clothing. Sometimes he had no bread to eat, nor could he get any. Often he was forced to go or send ten or fifteen miles or more for food, which was often mouldy and sour before he could get to eat it.

In 1743 Brainerd was commissioned by a missionary society in Scotland as their missionary to the Indians. Upon this he began at once those arduous labors among the hostile Indians of Pennsylvania, New York and New Jersey. This lasted for four years and often his duties were performed under great stress. So ardently did he long for and plead and work for the conversion of the Indians that amazing consequences followed his preaching and God honored him with far-reaching results. Near the end of his life he expressed regret that he had not cared for himself more diligently, and when too late acknowledged the mistake and urged upon his brothers who succeeded him to exercise more moderation in their work. It has been well said, "Jesus Himself recognized the need of proper rest and recreation, and in our admiration for the heavenliness of Brainerd's work, we need not blind ourselves to his self-confessed indiscretion."

Brainerd's missionary activities were marked by ardent longing of heart, and personal qualifications, and a holiness of life without which all other attainments are unavailable. R. W. S.

NEW HAVEN, CONN.

(*Continued from page* 8.)

In this cave the regicide judges who condemned Charles I to death—Judges Dixwell, Whalley and Goff—hid to escape the avenging messengers sent out twenty years later by King Charles II.

The city's religious life is vigorous and broad in spirit. All of the leading beliefs and sects are represented and there is no fault to find with that side of New Haven's community life.

New Haven is a city of intellectual resources, of musical interests, of great libraries, of leadership in the world of science, thought and experiment. It is also a workshop where the thousands of workers make useful goods such as firearms and ammunition, rubber goods, watches, automobile accessories, carriage and auto bodies, sewing machines, confectionery, cigars, pianos, organs, etc.

For half a decade the city has been preparing for the transformation by healthy, wholesome stages from the overgrown yet prosperous and contented New England town to a progressive, up-to-the-minute city of the first rank.

Whatever may be said of the power of Mormonism politically, there are sure signs that it is losing its grip on its young people. The International Sunday School Association is looking for leaders to promote Bible study in the Mormon states.

FAMOUS PUNS

Historical puns have played considerable part in the humor of history. The ridiculous use of play upon words was sometimes called by the Greeks Antanaclasis. This form of humor occurs frequently in the writings of Aristophanes. Among the Latins Plautus and Terence made most frequent use of it. Cicero, the famous Roman orator, indulged in it. Our own Shakespeare was fond of it at times, but according to rhetoricians, with him, it exhibited a species of weakness and its use by him was generally bad. Thomas Hood, the English poet, gave it a new departure, making it consist in the play both in the spirit as well as in the sound of a word. David Kerr has collected the following examples of historical puns:

The Roman Bishop's famous compliment to the handsome Anglo-Saxon captives, "Not Angles, but angels," had greater results than its actual brilliancy might seem to merit; and St. Leo doubtless had no idea when he prayed to Heaven to aid Rome against the invading Huns, "and hurl back these Tartars into the fires of Tartarus," that this punning prayer was to fix upon the unlucky "Tartars" (as they were then called) a nickname that would never die.

Such puns have more than once played a formidable part in history. France expiated by the devastation of an entire province a coarse and clumsy play upon "corpse" and "corpulence" made by the French King in derision of his terrible neighbor, William the Conqueror. Charles V's jesting assertion that he could put Paris in his glove (gant) though meant only to indicate the superior size of Ghent to the Paris of that day, stung Francis I into the renewal of a languishing war. One of Louis XV's upstart favorites was driven from the court by the biting pun that turned his new title of Marquis de Vandiere into "Marquis d'Avent-hier" (the day before yesterday).

The epigrammatic brevity of Sir Francis Drake's celebrated but probably mythical dispatch announcing the rout of the Armada—which consisted of the single word "Cantharides," i. e., the Spanish Fly—has been twice paralleled in our own age. Sir Charles Napier and Lord Dalhousie respectively announced the annexation of Scinde and that of Oude in one word apiece, "Peccavi," I have sinned (Scinde), and "Vovi" I have vowed (Oude). Equally historical is the bitter pun that changed the name of the sluggish Admiral Torrington to "Admiral Tarry-in-town."

Napoleon (who was no man for light jesting) is credited with only a single pun, and that a rather poor one. During his great Italian campaign of 1796-7 he replied to a lady, who wondered to find such a famous man so young, "I am young today, but tomorrow I shall have Milan" (i. e., "mille ans," a thousand years). A much better joke was that made on the great conqueror himself by an Italian countess, who, hearing him say, "All Italians are traitors," replied, pointedly, "Not all of them, but a good part" (Buo-na-parte). Equally neat, and even more grimly significant, was Bismarck's answer to a person who was speculating how much the impending war of 1870 would cost France. "Not much," said the Iron Count; "only two Napoleons."

—

SONGS OF THE NIGHT

One of the most remarkable incidents in Scripture is that of Paul and Silas in the Philippian jail. At midnight, as they were fast in the stocks, they sang songs and the wonderful phenomenon of nature occurred. In modern historical times, there are many incidents that illustrate this situation. A Scotch poet, entering into the popular feeling which imagined "a song in the night, as of a holy solemnity," expresses the sentiment:

"Hark, from the far hill-taps,
And low from the lauersome glen,
A sweet psalm-tune, like a late dew, draps
Its accents doon the win;
But naething on earth can disturb that sang,
Not Clavers in a' his pride;
For it's raised by the Lord's ain ransomed thrang,
Forgathered aboon Kirkbride."

This was apropos of the experiences of the covenanters of Scotland and the ruined church of Kirkbride. In the cemetery, near the church, some of those who suffered for their faith are buried. The people fancied they could hear the singing of songs which had been sung on the Moor by worshipping men, fearful of Claverhouse's dragoons, and when the summer wind played round the ruins on a Sabbath evening. They thought too, they heard the swan's song of dying men on the scaffold, whose awe of God had melted before the love which "casteth out fear."

Thus, too, the Huguenots of France were extremely fond of singing songs. Occasionally at night, they would gather round the ruins of their demolished churches thinking to hear the songs and the music of the Psalms in the air. An act of the Parliament of Pau attests this pious custom. This act which is still in existence as an historical document, forbids the Huguenots to gather by night at their ruined church of Orthez, to listen for the echo of the Psalms.

HARRY HODGES, Editor, Philadelphia, Pa.; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the cooperation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items to 846 Drexel Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, 60 cents a year. Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, 846 Drexel Bldg., Philadelphia, Pa.

Entered at the New York Post Office as Second Class Matter.

Editorial

VACATION

The summer months are here which usually bring their full quota of hot weather. This period of the year has come to spell relaxation in the various activities with which we are engaged. It is the time for vacation. It is refreshing, as well as stimulating, to enjoy a respite from active toil which engages the mind and the hand throughout the rest of the year and to experience a complete change of scene and environment. To all of our members who contemplate such a vacation, we heartily wish them God-speed. We pray they may be returned to us strengthened in spirit and body for renewed activities in the Church and in the daily routine of duty.

But as we enjoy our vacation away from home, let us not forget our obligations to God in the place where we sojourn. There is a growing tendency, based upon some false ideas, with respect to this, to forget one's accustomed religious habits and neglect the House of God on the Lord's Day. Too many people are making of Sunday a holiday instead of keeping it a holy day, especially when away on a vacation. Let us not fall into this grievous sin. God sees us, no matter where we may be, and if our heart is with Him it will always find its appropriate expression. Therefore, let us remember Him when away from home this summer.

HONORING ONE'S VOCATION

In his baccalaureate address at the City College of New York, the speaker made the point with the graduating class that it was not at all important that all of them should become "professional" men, strictly speaking; but that it was of the very first importance that they should all have the same regard for their life's work, whatever it might be, that a member of a learned profession has for his particular vocation. A tinsmith, a tanner or a green grocer can dignify his calling and himself by taking a dignified and honorable attitude toward it, toward himself and toward the world in general.

The speaker showed characteristic sound sense and imagination in giving this advice to the City collegians and all graduates may well lay it to heart. Herbert condensed the whole matter into the oft-quoted couplet:

"Who sweeps a room as for Thy laws
Makes that and th' action fine."

WAIT

Some one says, "They also serve that wait."

The spirit of restlessness is one of the characteristics of Americanism. Every one wants to rush things; to be up and doing. This spirit enters into the mind of many young persons in all walks of life. They consider that portion of their lives lost in which they are not actively engaged in the line for which they are fitting themselves, either in the school or merchant house or workshop. Hence their preparatory days hang heavy upon them. They become impatient, and begin to look around to curtail the time of their apprenticeship or preparatory training. They take the cue from the young duck, that as soon as it leaves its shell can swim as well as the mother bird, and not from the eaglet, that must abide its time in its nest until its feathers are grown like its mother before it can circle the sun.

The consequence of this spirit of restlessness that drives men and women prematurely into their selected callings and professions is visible on every hand. It is the source of inefficiency, quackery and often of failure. One well equipped for his re-

(*Continued on page* 14.)

General Secretary's Letter

DEAR FRIENDS:

Since my last letter I have been traveling almost continuously. I have attended the conventions of Kansas, South Dakota, Iowa, Connecticut, New York, Ohio and Indiana. All of these conventions were more largely attended than those of the previous year. The men, in large numbers, have returned from the ranks, and, I am glad to say, to their Luther League duties.

All these conventions have endorsed the new scheme for collecting dues as submitted by the Finance Committee.

The Luther League of America has suffered in like manner, as have the synods by its units, waiting until their conventions to send on their moneys to the National Treasurer, whereas the apportionments are due and payable January 1st. In the meantime the treasury of the Luther League of America is empty, and the officials must not only pay their own salaries but their expense accounts as well. Our synods have attempted to overcome this prevailing deficit by urging the churches to introduce the weekly offering envelope and their treasurers to remit monthly to the synodical treasurer. The United Church will push this scheme vigorously in the fall.

The Finance Committee of the Luther League of America, to whom are committed all financial arrangements, determined to inaugurate the same scheme. Every State treasurer has received cartons containing twelve envelopes in sufficient quantity for every local League. The per capita apportionment to the Luther League of America is 15 cents; to this is to be added that of the State and the district, and the amount thus obtained sent to the local treasurer with the carton of envelopes, who will remit as follows: For the sake of example, we will say that in New York City this amount is 15 cents for the Luther League of America, 6 cents for the State League and 3 cents for the district League, making 24 cents per annum per member, or 2 cents per month. St. John's League has fifty members, which means that its treasurer would place $1 in an envelope each month and send it to the district treasurer, who would take the amount belonging to the district and forward the balance to the State treasurer, who, in like manner, would take the amount belonging to the State League and send the balance to the Treasurer of the Luther League of America. In this way it would be comparatively easy for the local League to pay its apportionment, and there would be a monthly flow of money into the treasuries of the district, State and national Leagues.

Again, it would be a very easy matter for each Leaguer to pay 2 cents per month, and locals would not need to rob their treasuries. If local treasurers who read this have not received their carton of envelopes, write to the State treasurer asking why not. He has them.

The scheme is simple, efficient and effective, if worked. Let us have your co-operation.

The Executive Committee has established a "Founders' Membership Fund," to which they are soliciting subscriptions of $100, $50 and $20 to liquidate the League's indebtedness. If you want to give yourself the privilege of contributing to this fund, communicate with the chairman, Mr. E. F. Eilert, 318 West 39th Street, New York City.

In the interest of conservation, the July and August issues of the REVIEW will be reduced as so many of our Leagues are more or less inactive during the summer. The September issue will be the first to appear under the new editor. It will be of the usual size, but somewhat different in arrangement, all of which will be explained in that issue. Send the writer your suggestions and criticisms and then help to increase the circulation.

I am hoping that all my readers will enjoy a pleasant and profitable vacation.

Very truly yours,

HARRY HODGES,
General Secretary.

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(*Continued from editorial page.*)

spective calling can accomplish more in one year than another ill equipped can in a decade. Moses spent years upon years in the training school before he entered upon his great work. Jesus spent thirty silent years before He entered upon His public ministry, the duration of which was only three years. Let us not rush things before we are fully prepared to rush them. Time is not lost which is spent in the drill room. Let us not leave our nest before our feathers are grown. Let us finish our education completely.

—

Statistics show that of the twenty-five million children in North America, only about thirteen million are receiving any religious education. There are a few of these children within reach of every Sunday school. For patriotic reasons, as well as for the larger spiritual interests, the future citizens must be brought up in the nurture of the Christian Church.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Lutheran Summer Assembly, at Hartwick Seminary, New York, will be in sessino August 25-30. Good speakers, live lectures and recreation for pastors and workers. Registration fee, $2; board and lodging, $1 per day.

—Grace Church, North Tonawanda, though vacant since February 1, has maintained all its regular services. Four members were added at Easter. The offering was $93. The self-denial offering of the Sunday school was $97. The Luther League has provided a new altar and lectern and made changes in the chancel. Electric lights will be installed shortly.

PENNSYLVANIA

—The Annual Pastors' and Church Workers' Summer School, under the auspices of the Ministerium of Pennsylvania, will be held on the grounds of the Philadelphia Theological Seminary, Mt. Airy, Philadelphia, July 11-18. All inquiries should be addressed to the secretary of the committee, Rev. Z. M. Corbe, 3120 North Park avenue, Philadelphia, Pa.

—The reunion will be held on Thursday, July 24, in Pen Mar Park, in the Blue Mountains.

—Lutheran Summer Assembly, August 1-8. The following list of subjects will be offered to the constituency of the Lutheran Summer Assembly: Bible study, church music, work for boys and young people, open parliaments, Bible methods, devotional periods, lectures on the program of the United Lutheran Church along missionary and educational lines, missionary methods, Sunday school principles and methods, missionary and inner mission textbooks, sermons, story telling methods and practice. Among the faculty will be the following: C. P. Wiles, D.D., Dr. Anna Kugler, D. Burt Smith, D.D., Miss Jennie Strevig, Mrs. E. C. Cronk, Dr. J. F. Ohl, Rev. C. P. Harry, Professors Singmaster, Clutz, Coover, Alleman, Wentz, etc. The rates have been fixed at $1.50 per day for single room and $1.25 for double room. Preference will be given to those who remain for the entire assembly. Registrations and reservations are to be made through Rev. John H. Meyer, 21 Clendenny avenue, Jersey City, N. J. Programs may be secured through Rev. William C. Ney, secretary, Newport, Pa.; Rev. S. W. Herman, president, Harrisburg, Pa.

—A boys' camp under Lutheran auspices will again be conducted at "Camp Artman," Selersville, Pa., during the month of July. Last year's camp proved successful in every respect, and the location is ideal for this purpose. There is a large lodge for educational and entertainment purposes on the camp grounds, and the best of facilities for boating, swimming, tennis, baseball, hikes and athletics. As last year, the camp will again be conducted by the Rev. Arthur T. Michler, whose experience in this line extends over a number of years, and who can be addressed at 3341 North Eighteenth street, Philadelphia, Pa. The camp will be open to Lutheran boys and their friends, of ten years of age and over. Bible study is a vital and interesting part of the curriculum, which the boys have by no means found irksome, and the discipline of the camp has proved to be both acceptable and highly profitable.

MINNESOTA

—A joint convention of the Luther League and the Choral Union of the Norwegian Lutheran Church of America was held at Red Wing, Minn., May 16 to 18. The slogan of the convention was "Creed and Flag." Duties of young people to both church and state were emphasized and the convention was made patriotic as well as religious. The convention was widely advertised, three columns in one newspaper being used with display type. It is said that that convention brought together the largest number of Lutheran young people of Norse extraction in the history of this country.

MINNEAPOLIS

—Redeemer Luther League held their annual meeting May 16. The following officers were elected: President, Carl A. Carlson; vice-president, Anna Walters; secretary, Hilder Johnson; treasurer, Raymond Lundquist. The church was represented with thirty-four men in the service and one lady in the Red Cross. Seventeen of the men have returned as well as the young lady in the Red Cross. The League was somewhat crippled on account of so many of their men going into the service, but with the men back the League is gradually gaining its former strength. The League lost one man in the service, Norman Gilkey, who was killed at Chateau Thierry.

CALIFORNIA

SAN FRANCISCO

—The Lutheran young people of the San Francisco Bay cities met in St. Paul's Lutheran Church, Oakland, on May 23. A temporary organization was formed looking to the permanent organization of a district Luther League at a convention in October. Rev. E. A. Trabert, of St. Michael's Church, Berkeley, is chairman, and Miss Pauline Hillerman, of the class of '19, University of California, is secretary. Rev. O. H. Gruver, D.D., is chairman of the committee on nominations and convention program for the coming October.

—Mr. Oliver D. Holman, who recently died in New York, had been a member of the Church of the Epiphany for over thirty years and was one of the organizers of the Lutheran Society of New York City and also of the Luther League of New York City.

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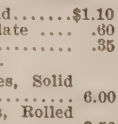

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Treas., MYRON HESTORFF, 337 Salina St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
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Sec., MARIE E. BERGER, 21 E. Barney, Baltimore.
Treas., HELEN STEGMAN, Baltimore.

LUTHER LEAGUE OF THE PROVINCE OF NOVA SCOTIA—
Pres., Mr. JESSEN HIRTLE, Dartmouth, Halifax.
Sec., Miss IDA WENTZEL, Bridgewater.
Treas., Miss GLADYS CONRAD, Bridgewater.

LUTHER LEAGUE OF WHEELING AND VICINITY—
Pres., Mr. JOHN METZGER, Martins Ferry, Ohio.
Sec., Miss IRMA VAAS, Wheeling, W. Va.
Treas., Miss MARIAN SEYLER, Marietta, Ohio.

NEW YORK

BROOKLYN-LONG ISLAND DISTRICT

—The spring convention of the Luther League of Brooklyn and Long Island District was held in the Church of the Incarnation, Fifty-fourth street and Fourth avenue, Brooklyn, N. Y., on Saturday afternoon, June 7, 1919, under the auspices of the League of this church, the Rev. Harold S. Miller being the pastor and is also president of the district League.

There were about 140 delegates present to renew old acquaintances and to make new friends. The afternoon session opened with a hymn, followed by the reading of Scripture lesson. Reports were read, for the extension committee by Mrs. Frank Miller; treasurer report by Miss Neibling, and the press report by Mr. G. H. Camp. A very interesting report of the delegates to the state convention was read by Miss Reiss, this district sending seven delegates.

A very interesting exhibition of a "Model Devotional Meeting" featuring the use of the Topics was given by Miss Nowak, Mr. Albers, Mr. Depperman and Miss Reiss, followed by discussion by President Miller. It is to be noted that the use of the Topics are being more and more entertained by the Leagues, possibly 80 per cent. are making good use of these booklets and it is to be hoped that all the Leagues will include a religious service with the studying of the Topics. These booklets contain a large variety of subjects touching on Biblical and doctrinal history missions all arranged in accordance with the general plan of the church year, so that they are spiritual and uplifting instruments to the members of the Leagues who use them.

After roll call and the closing of the afternoon session the delegates adjourned to the Sunday school room and sat down to a bountiful and delightful repast provided by the entertaining League, heard Pastor Dietz who told some good stories in a humorous vein. Mr. Ditmars, a returned soldier, also spoke.

The evening session was opened by prayer by Rev. Carl H. Hirzel. Dr. William A. Snyder spoke on the subject "Training the Parish Worker," in which he mentioned the Leagues as the beginning of the parish worker, and requested any one who thought of taking up this work to give him their names. He also spoke about the training camp for girls and told of the work and the good times in the camp.

The Rev. Charles D. Trexler gave a very interesting talk on "A Chaplain's Experience at the Front," in which he stated that preaching the Gospel was only one of the things to be expected of the chaplain. In the trenches he was able to preach to only small gatherings scattered over twelve miles, besides writing letters for the boys, distributing chocolate and other dainties as could be procured, acting as mail censor and making himself pretty much useful wherever and whenever he could do so, and with it all the boys seemed generally grateful for the consolation of the Gospel and the Communion.

A vote of thanks was extended to the pastor and the League for the delightful time accorded the delegates to the convention. The League of St. Andrew's Church, Jamaica, L. I., had the largest delegation present and carried home the banner. An invitation was extended by St. Andrew's to hold the fall convention in Jamaica, which was acted upon and accepted with thanks.

President Miller spoke of the deficit in the national League treasury, of which amount about $70 is the portion for this district to raise, and the matter was referred to the executive committee. He commended the work of the Leagues, the increasing memberships, and advocated the use of the Topics and outlined work to be done in the visiting to the hospitals, the holding of some sort of prayer or song service, the collecting of magazines, church papers, and sending to these institutions where they will be read by the patient suffering people and help in a measure to give them some consolation.

The convention closed with the benediction and the singing of the rally hymn.

RHINEBECK DISTRICT

—The Rhinebeck District of the Luther League held its convention at St. John's Church, A. W. Baker, pastor, May 13. The following officers were elected: President, Everett Couse, Poughkeepsie; vice-presidents, Lewis Kleeber, John Kolklinski, Miss Ina Vosburgh, Alfred Kohler; recording secretary, Carrie Kleeber, Sangerton; corresponding secretary, Catherine Roser, Kingston; treasurer, V. G. Van Hoesen.

OHIO

NORTHWESTERN LEAGUE

—The District Luther League of Northwestern Ohio held its spring convention in St. Paul's Church, Defiance, J. F. Lorch, pastor. The theme of this convention was "Luther League Reconstruction." The convention sermon was delivered by Rev. H. H. Creager, and the convention address by Rev. A. E. Bell, both of Toledo. Fifteen senior Leagues and one junior League are affiliated with the district.

MARYLAND

BALTIMORE DISTRICT

—On May 20 the Luther League Central of Baltimore and Vicinity was granted the rare opportunity of hearing an inspiring address by Rev. Frederick H. Knubel, D.D., president of the United Lutheran Church in America.

Dr. Knubel's talk dealt with the "Ideals of the Lutheran Church and Its Mission in the World." In order that the Lutheran Church may fulfill this task, the young people are called to service. First of all they must apprize themselves with the fundamental principles of the Church—study the Bible and catechism, likewise think and pray.

Today, more than ever, the Lutheran people can avail themselves of the opportunity of spreading the Gospel. For, are we not a United Lutheran Church now? Three of the largest Lutheran bodies have merged and it is hoped and known that the time is not far off when every Lutheran Synod will join this union. With this united body how much more efficiently can our mission work be carried on, not only in our own country but abroad, especially in this reconstruction period.

This meeting was held at St. Mark's English Lutheran Church, Rev. Robert D. Clare, pastor. The choir of this church rendered several beautiful anthems. Rev. J. Edward Byers, Rev. L. B. Wolf, D.D., of the Foreign Mission Board, and Rev. Robert D. Clare participated in this service. Quite a fine representation of the Luther League of Washington, D. C., was also present.

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PENNSYLVANIA

—The Luther League of Pennsylvania will hold its 1919 convention in Trinity Church, Lehighton, Pa., August 26, 27 and 28. Credentials and detail information can be had from the chairman of the executive committee, F. C. Leupold, 5525 Hazel avenue, Philadelphia.

The theme of the convention will be "The Luther League and the New Era." Some of the topics for addresses and papers will be "An Adequate Publicity," "Topics That Fit the Times," "A Substantial Financial Scheme," "Accurate Statistics," "Luther League Reconstruction," "The Luther League and the Returned Soldier," "The Challenge of the Times to the Luther League."

Among the speakers will be Rev. Dr. J. Henry Harms, Rev. O. H. Pannkoke, Rev. W. G. Boombower, E. F. Eilert, A. Raymond Bard, M. Haller Frey and Marion Potts.

—The spring convention of the Pittsburgh District Luther League was held in St. Peter's Church, Evans City, Pa., W. C. Beck, pastor, May 22. Note was made of the death of K. J. F. Wilharm, vice-president of the Pennsylvania State League, and Esther Oesterling, of the district advisory committee. The League is making an effort to enlist men for the ministry, and co-operates in our Inner Mission work. It will operate summer camps of the Pittsburgh Inner Mission Society from July 19 to August 2. Branch No. 4 has paid $100 to the Hospice for Women in Pittsburgh, and $75 to Thiel College. D. A. Kommel is president, and Miss C. A. Beyer, secretary.

KANSAS

—The eighth annual convention of the Luther League of Kansas has just closed its most successful meeting here at Salina in St. John's Church, B. F. Lantz, pastor. There are evidences on every hand of reawakened interest and enthusiasm for service, and deeper consecration to the Master's work. Officers: President, Alfred J. Beil, Midland College, Atchison; secretary, Miss Vivian Sharping, Peabody; treasurer, Robert H. Albach, Lawrence.

WEST VIRGINIA

WHEELING DISTRICT

—The Wheeling District Luther League convention, met May 22 in Trinity Church, Rev. R. G. Rosenbaum, pastor, Bridgeport, Ohio, with a full attendance of delegates. Live topics and spirited discussion. Evening address by Rev W. E. Schramm, Pittsburgh, on "Reconstruction Work." Next convention in Zion Lutheran Church, Wheeling, S. K. Strauss, pastor.

INDIANA

ANDERSON

—May 11, 1919, the sixth semi-annual convention of the Richmond District Luther League was held at St. John's Church, Elwood, Ind., of which Rev. Robertson is pastor. The Leagues of Anderson, Elwood, Lyonsville and St. Paul's Church, Richmond, were well represented. A very interesting program was enjoyed by all present, addresses being made by the Rev. Benting, of St. Mark's Church, Indianapolis; O. C. C. Fetta, Indianapolis; Rev. Valbracht, Rev. Anderson, and Rev. Robertson.

The following resolutions were drawn up: Whereas the Richmond District of the Luther League of Indiana in convention at Elwood.

(1) Be it resolved that a hearty vote of thanks be extended to the good people of St. John's congregation of Elwood for their kind hospitality in making this convention possible and successful.

(2) Be it resolved that a hearty vote of thanks be extended to the Rev. Benting, of St. Mark's, Indianapolis, for his presence and excellent address.

(3) Be it resolved that an effort be put forth to encourage the Leagues not represented at the convention to take part in the next district convention.

(4) Be it resolved that every League of this district be urged to pay their state and national dues at once.

(5) Be it resolved that we urge every League to have a 100 per cent. subscription list for the LUTHER LEAGUE REVIEW.

MINNESOTA

—May 16-18 saw the convention of the Luther League of the United Lutheran Church (Norwegian Lutheran) in session for three days at Red Wing. It was a record convention. The attendance on Sunday ran up to 7,000, with 1,800 in the great chorus, which rendered a grand concert Sunday afternoon. Red Wing was taxed beyond its capacity to entertain, and adjacent towns aided. St. Olaf College attended on a special train. Rev. J. N. Brown, Austin, Minn., was continued as president, and Prof. O. A. Tingelstad, secretary. Sermons delivered, with addresses by Judge Oscar M. Torrison and Gov. Peter Norbeck, South Dakota. The new officers were inducted into office by Dr. H. G. Stub, president of the National Lutheran Council. Every address had the ring of Lutheranism for America in it. It was a great convention.

DISTRICT OF COLUMBIA

WASHINGTON CENTRAL

—The quarterly meeting of the Luther League Central for the season was held at the Lutheran Church of the Reformation on Tuesday evening, June 3. The opening service was conducted by Rev. Dr. Weidley, pastor of the church, after which our Lutheran chorus rendered an anthem. The speaker of the evening was Rev. Robert D. Clare, pastor of St. Mark's Lutheran Church, Baltimore, who gave a very inspiring address on the subject: "True Christian Liberty in the Light of Reconstruction." In the first place he said, a distinction should be kept in mind between the ordinary liberty for which the people at large clamor, but which unrestrained leads to lawlessness, and true Christian liberty. This among other things the recent war did not win for us; we have had it for nineteen centuries, though through the destruction of militarism its principles may be extended to many who have not enjoyed the blessings of liberty heretofore. We have Christian liberty through Christ, who became a sacrifice for the sins of the world and through the redemption of the human race made them free. Thus the true believer is not bound by the shackles of earth; he is the possessor of his own life in Christ and the most free of all. With David he devoutly says, "The Lord is my Shepherd."

Following the singing of the "Luther League Rally Hymn," the roll call by our secretary, Mr. Paul M. DeHart, took place, which showed a good representation from nearly all the Lutheran Churches of the city present. Dr. Weidley commended the chorus for its singing and called attention to the good work it may do during the convention of the United Lutheran Church here in Washington in 1920. Mr. H. Caemmerer, president of the district organization, and chairman of the committee for the "All Lutheran Day" at Chesapeake Beach on Wednesday, July 9, called particular attention to details of the excursion, which is being given by the Lutheran Churches of Washington and Baltimore, under auspices of the Luther League Central of each city. This is to be the third excursion of its kind, and there is every indication that it will be a big event.

Luther League Topics

Seventh Sunday after Trinity. August 3, 1919.

THE GROWTH OF THE LUTHERAN CHURCH

(Practical)

Mark 4:26-29.

HINTS FOR LEADERS.

Hymn 204-210.
Psalm 46.
Gloria Patri.
Scripture lesson, Mark 4:26-29.
Collect (for the Church), L. L. Hymnal.
Topic opened by leader.
General discussion.
Read "The Lutheran Church a World Church," Lutheran Church Year Book 1918, page 105.
Report on statistics showing growth of Lutheran Church in America.
Have some one write a paper on the merger of 1918.
Announcements.
Hymn 206.
Closing service, L. L. Hymnal.

Wm. C. Stoever, Lit.D.

The Growth of the Lutheran Church Is Remarkable. Mark 4:25. It hath much, for it has built upon the Word of God. See Matthew, 13:12. The origin of Lutheranism is generally dated back to the 31st day of October, 1517. On that day Luther nailed the 95 theses to the church door at Wittenberg, in which he condemned the selling of indulgences and set forth the free apostolic doctrine concerning forgiveness of sins. Luther lifted no new standard. He did not advocate doctrines that he himself had discovered. He stood forth not claiming any authority for himself by dreams or wonderful revelations, like so many others have done. He lifted the old standard. He advocated the old doctrine, then mostly forgotten, that the just shall live by faith. God's Word was the only and absolute standard of faith, doctrine, practice. Luther did not seem to have, or thinketh he hath, but had the Word.

Parable of the Seed Growing We Know Not How. Mark 4:26-29. This beautiful parable is peculiar to Mark. Its design is to teach the imperceptible growth of the Word sown in the heart, from its earliest stage of development to the ripest fruits of practical righteousness. If we desire good fruit we must plant good seed. You cannot plant a tin can and expect a crop of tomatoes.

Luther's words, or rather the old apostolic truth, found place in many hearts. The sound of his hammer as it fell on the nails on the church door at Wittenberg were heard to the remotest corners of the world. It was to the world an awakening from a bad dream. For the wonderful growth of our Chuch we are indebted much to this brave, splendid, chivalrous soldier of Jusus Christ.

The Influence of That Growth on Modern Times. There is nothing that has served to shape modern history as Lutheranism. In the planting of the Word a movement was inaugurated, the healthful influences of which can be felt down to the present day. It would be difficult to point to any form of intellectual and material progress unless it is in some way indebted to the thoughts and ideas awakened and promulgated by Lutheranism.

The history of Lutheranism proves that with a true religious awakening follows great progress along all lines and shows itself in improved social conditions, more industry, higher intellect and true self-esteem that allows no infringement on its sacred rights. Lutheranism has been a fostering mother for education, literature and art.

The Lutheran Church the Mother of Democracy. Nothing is prized more in our time than liberty, religious and political. Is that also due to the growth of Lutheranism? Let us see. As you let your eyes glide down along the luminous pages of history they are arrested by a name marked with blood and a martyr's crown, Gustavus Adolphus. When Lutheranism was threatened and its extinction menaced, like a mighty storm he swept down upon the hitherto invincible enemy and gained victory after victory, and although his blood is mingled with that of his countrymen on the battlefields of Lutzen, although his brave and noble heart there ceased to beat, yet the cause he fought and died for was gloriously won. The heavy chains of bondage were broken and liberty insured. The principles for which he fought and died are today recognized in all modern countries.

The Growth of Our Church Is a Call to Service. It is not simply worship, but service. It has been in the mind and heart of God from all eternity that man should serve.

Put yourself in His hands and you will be led out into a larger sphere of service. We are often troubled with life's inequalities, but Christ teaches that these inequalities give opportunities for service, for helpfulness, sympathy and love. Service is the inspiring thought of Christianity, the

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 16 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

keynote of the heavenly kingdom. He who will not strike that note shall have no part in the universe. We may give and speak well to the needy, but there is a higher service possible, that of entering into the life and condition of another.

The Spirit of Service Is the Crying Need of the World. In the home it is the cold cup of water given in the name of a disciple. In the church it is the word of encouragement, the hand of helpfulness, that leads men into the higher life.

In the broad field of the world it is the manly touch of the Christian with the unsaved that leads him through the door of the kingdom and along the highway of the King.

The ideal gospel is the radiating gospel, a kingdom of overflowing love. In the turmoil of this age men are looking everywhere for a solution of their problems, and God has ordained that Christian service shall meet this need.

Never has our Growing Church stood before such a splendid opportunity as today. Let us serve by planting the Word. Christ came not to be served, but to serve.

Personal Evangelization the Key to Greater Worth. Impart the Word. The principle upon which Jesus labored was personal, individual, the meeting of men face to face. The early workers in the Christian Church followed His example. What the Church needs today is to get back to the principles of success in vogue in the first century, so that true evangelism is really the old evangelism revived.

There are those who declare that we need a new gospel. They would discard the old doctrines that were effective centuries ago. They assert that the old doctrines and the old methods are ineffectual in this age of progress; that the old gospel included wrong ideas of God, of Christ and salvation. But they fail to get at the difficulty. The trouble is and has been that we have broken away from the principles of service in vogue in the first century. We have neglected personal evangelism. Jesus had little to do with the crowds. While the crowds followed, yet His hand of help was extended to the individual.

It is the woman of Samaria, Nicodemus, the blind man by the wayside, and here and there a crippled or discouraged soul that He lifted up and encouraged.

He was always after the individual, because this was the divine plan for saving the world.

Many have departed from His example and teaching on this question, and yet expect Him to bless their work.

Is it not possible that we as Christians are neglecting the essential thing in Christianity? We talk about the Church failing in her work in these latter times, and yet we speak no word in imitation of our blessed Lord.

If we believe in the doom of those who do not find Jesus, then nothing should stand between us and the work given us to do. There are three secrets of successful personal work for Christ and His Church.

I. First, man must have a strong hold on God. That is, he must be a man of God, in close touch with Him. He must plant the Word. He must emphasize the divine, the supernatural.

There is a strong tendency in these days to do away with the supernatural, to discard miracles and reduce Christianity to a natural basis. We must believe that God is and that He is a rewarder of them that diligently seek Him.

II. Another essential is a strong hold on God's Word. Believing and teaching the Scriptures lie at the basis of all true evangelism. The Word of God is the sword of the spirit and wherever wielded will bring victory over evil.

III. For the evangelism of today we need a consecrated church. The Church is full of power, has abundant means, but so frequently these are not consecrated to God's service.

The quickness to hear and answer the divine call, no difference what it costs, is the spirit that wins in the divinie service, and helps in the growth of our beloved Church.

Eighth Sunday after Trinity. August 10, 1919.

CHARACTER

Prov. 22:1.

HINTS FOR LEADERS.

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

It would be appropriate to have the above written on a blackboard in the front of the room.

Use opening service with Hymn 154 and Psalm 1.

Have some one read the following: "We are all of us architects, or rather, we are laborers together with God as the Great Architect. We are building up the soul into character. Like Solomon's Temple it goes up without sound of hammer or toil. No solid granite, no glistening marble, but thoughts, feelings, purposes are its materials. Day by day the courses go up, tier upon tier, story upon story. Oh, that we could stand afar off and see what we build!"

Solo, "Character We're Building."

Have some one read the last verse of "The Chambered Nautilus," by Oliver Wendell Holmes.

Have a five-minute paper upon the topic, "Jesus Christ and the Christian Character."

Closing service with the use of Hymn 166.

What Is Character? Character has been defined as the distinctive mark or feature by which a person is distinguished from others—a moral quality consisting of the principles and motives that control the life of a particular person and which designates his real self. Character is a result of discipline and experience, as a great

writer has said, "Talent develops in silence, but character in the stream of life." Character is a growth from within, and properly developed becomes a great motive power within a person that controls his thoughts and deeds. In its noblest embodiment it exemplifies human nature in its highest form, for it exhibits man at his best.

The Foundation of Character. True character must have for its foundation true religion. There must be a conscious responsibility to God. Man plus God make character. We become thoroughly convinced of this the more we become familiar with the lives of the great men of the past, whom we recognize as "Men of Character." Think of the great prophets of old, of Joseph, Moses and Joshua, Daniel, or of great men nearer our own time, as Luther and Knox, or of our own country, Washington and Lincoln. These became Men of Character and among the greatest of the world, because they felt a conscious responsibility to their God at all times. There are many indeed who lead useful lives, but men of character are those who are loyal to great principles from day to day—whether prosperous or unfortunate, in times of danger or peace, and because of their so doing experience stamps particular marks upon them, and they become numbered among the men of character.

The Formation of Character. In the formation of character there is nothing so necessary and valuable as good Christian home training. It has been said that half of what a person knows he has learned before his eighth year. Think of the day when you first learned to tell time on a clock—but few have learned more about a clock since then. So it is with hundreds or even thousands of other things. Your first idea of a chair has been quite sufficient all through the years to recognize any other article of that kind. Now the same thing applies to the formation of character as concerns our inner nature—character being, as has been said, a growth from within. A good home, therefore, provides first of all the right kind of environment or surroundings for a child. Godly parents are continually very anxious to have a child receive the right impression or understanding of things from the first, and to keep out of the way those things that are harmful; they are careful in the use of speech lest a slighting remark should be heard and remembered by the child. Next comes friends and associates. These as a rule are chosen in accordance with what has been learned at home. A really good boy or girl will naturally avoid evil companions and shun those things that are harmful.

The Development of Character. Character being a growth from within, it constantly undegoes development. The acquirement of knowledge is very helpful for the development of character, for by knowledge we get understanding, and understanding enables us to use good judgment in attending to the things that come before us, and in solving problems and difficulties that confront us. Men of character are required to exercise good judgment in times of great crises, particularly when the destiny of a nation hangs in the balance. A further aid in the development of character are good books. Our reading influences us for good or evil and moulds our minds and hearts. What we read becomes in a sense a part of us. The reading of good books is necessary because of the purity, nobleness and helpfulness of their content. Books are our silent friends.

The Perfection of Character. No human being, even among the Men of Character, has ever laid claim to a perfect life. The best of men have constantly felt within them two natures ever at war with each other—the one for good, the other for evil. At the same time they have found dangers, trials and temptations ever at hand, pitfalls that would destroy them. The best on earth have therefore acquired only relative perfection. Still there is imparted in trying to do right at all times a strength of character which enables a true believer to avoid evil and at the same time to contend with it until destroyed. The tendency of human nature is to degenerate; Men of Character, on the other hand, assert and apply constructive forces, which make for the enoblement and happiness of the human race.

The Ideal Character. Among all who have ever lived on this earth of ours, there is only one who lived a Perfect Life, and who represents to us the Ideal Character—Christ the Son of God and Saviour of the World. To Him the greatest of the earth have looked for wisdom, counsel and guidance, and it is His Life, lived in matchless beauty amidst the Galilean hills, that has transformed us, and has made even us Leaguers, Children of the Light.

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When the Y. M. C. A. took over the Fest Halle at Coblenz as a club for the Third Army, checkers and chess were introduced and immediately became exceedingly popular among our soldiers along the Rhine. The local market was soon cleaned out of these game-sets. The law of substitution works well. An inferior game gives way before one of superior value. The fellow who has once felt the tug of a bass on his line will never again fish for "minnies."

Ninth Sunday after Trinity. August 17, 1919.

WHAT IS THAT IN THINE HAND?

(Practical)

Ex. 4:1-5.

HINTS FOR LEADERS.

Hymn 44.
Psalm 91.
Gloria Patri.
Scripture lesson, Ex. 4:1-5.
Prayer.
Hymn 146.
Topic presented by leader.
General discussion on points prepared by discussionist.
Hymn 48.
Lord's Prayer.
Benediction.

INTRODUCTION.

Building a Kingdom. "Long years ago, when the world was just beginning to be, there was a kingdom which was not yet finished." And the king, as he beheld it, was troubled, "for everywhere that he looked there were loose ends and rough edges, and shapeless things waiting to be fashioned and it was so all over his kingdom. There was such a great lot to do that he could not possibly do it alone—no king, however industrious, could have done it all, and he longed for the help of his subjects. . . . 'Summon me my hundred heralds!' the king suddenly bade his servants. 'Hundred heralds,' said the king. 'I would that you go out into my kingdom, into its highways and even to its loneliest outposts, and take my people my message. Cry to them until each one hears with his heart as well as his head: "The world is beginning. You must go and help the king!" "

The rebuilding of the world is beginning! We must go and help the King! (Quoted from "Women Workers of the Orient.")

The Summons. Kings always desire the help of their subjects. God summoned Moses to lead the children of Israel. Our King, Jesus Christ, has summoned us to help Him rebuild a world. (I Cor. 3:9.)

The Workers. Only a few names of many millions have been handed down to us. Among those of today only a small number will be known to posterity. Obscure and unknown workers are needed as well as skilled and master workers. The building of a kingdom requires many different people, as there is an endless variety of work. (I Cor. 12:12-31.) (Name twenty-five men and women workers of the Old Testament. Also the New.)

"What Is in Thine Hand." In the hand of every one is a gift that the King can use in rebuilding His Kingdom. Moses had only a shepherd's crook, yet the Lord blessed it, so that it became a "sceptre of power." (Ex. 4:17.) The Lord used the tool most familiar to Moses. Today the Master is saying to you and to me, "What is that in thine hand?" "Is it a needle, or a hoe, or a broom; a pen or a typewriter, or a piano; is it a gift of song? God wants what is in your hand." If you don't know, find out, then use it in loving, joyful service for the extension of His Kingdom. Find a niche in the Church of the Lord where you can do something out of pure love for Him. Every one possesses some talent. "Whatsoever thy hand findeth to do, do it with thy might." (Eccles. 9:10.)

"The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand;
For the faith that will do, must include the first two."

Withered Hand. As Jesus once found in the synagogue a man with a withered hand, he still finds such a man in the church—he is that one who has buried his talent; "who is fault-finding with God and man, doubting and unhappy. His interest, love, joy, peace and hope are all blighted—withered all." Jesus stands ready to cure the man with a withered hand, He still says: "Stretch forth thine hand." It is needed for service for me. The Lord has no use for the slothful. (Prov. 24:30-32; Matt. 25:26-30.)

The Work—a Vision. God gave Moses a vision of the task before him. (Ex. 3:7-8.) Jesus had a vision of greater magnitude, the deliverance of a lost race out of the bondage of sin, and into the Kingdom of Heaven. As heralds and servants of the King, our vision of His Kingdom must be as wide and extensive as His. (Matt. 28:19.)

The Greatness of Our Vision. The call from across the seas to the Lutherans in America to help our suffering and sorrowing brethren has opened our eyes to a vision of what we can do in the rebuilding of a world. Surely the Lord expects great things of us, which would overwhelm us, if we counted on our own power. But the unlimited opportunities for service only spur on to greater activity those who

Do Not Leave God Out of Their Equations in Life. The Lord said to Moses, "Certainly, I will be with thee." So the equation stood—not just Moses equal to the task, but Moses plus the Lord equal to the work. The disciples, plus a lad, plus five loaves, plus two fishes, were unequal to feeding the five thousand, but all of these plus the Lord equalled more than enough to feed the multitude. (John 6:1.) The members of the Church plus the Lord, equal the task before us. "If God be for us, who can be against us?"

"Had Moses failed to go . . .
There would have been

For him no leadership to win,
No pillared fire; no magic rod—
. . . . Only forty years
Of desert—watching with his sheep."

Luther Leaguers: We pray, "Thy Kingdom Come." Are we Luther Leagues and Leaguers using what is in our hands to make that Kingdom come? The hand is the outward working of the inner man. "Look up, and lift up, and lend a hand." "The King's business requireth haste." Surely the hands would find what they could do if each Christian devoutly prayed at eventide this prayer:

"Lord, as we commend our souls, for care to Thee,
Cleanse us from this day's sin, and from its burden make us free.
And while we sleep, do Thou our frames fresh vigor give,
That we on the morrow may more truly for Thee live.
That Thou may'st say when that new day is done,
Child, Thou indeed hast helped to make my kingdom come."

QUESTIONS.

1. How does God call us? 2. What temptation overcame the man with one talent? Why? 3. Show how men who have accomplished things have had visions of their tasks. 4. Tell of the reconstruction work of our Church. 5. Why do men fail? 6. What are the consequences to those who do not use what is in their hands? 7. Mention the different work to be done in the congregation.

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Tenth Sunday
after Trinity. August 24, 1919.

HOW TO INCREASE CHURCH ATTENDANCE

Ps. 84:1-10.

HINTS FOR LEADERS.

Hymn, "Take Time to Be Holy."
Scripture lesson.
Prayer by some Luther Leaguer.
Hymn, "I Need Thee Every Hour."
Make this a testimonial service, having some of the Leaguers give reasons: 1. Why they attend church services and what draws them. 2. Why they think others stay away. 3. Give suggestions how to make the meetings more interesting and how to entice others to attend.
Piano or violin solo.
Announcements.
Lord's Prayer and Benediction.

Rev. Milton J. Bieber, D.D.

INTRODUCTION.

The Psalmist needed no urging to go to church. Neither nature nor the playhouse nor his home nor company could keep him from worship. He was intensely interested in everything that pertained to the house of God. He thought of it continually. Like Anna and Simeon he preferred to be continually in the temple. And when he went he praised God. He sang, and he worshipped. He did not sit silently in one of the rear pews. He sat as near to the altar as possible, and his whole soul worshipped. He would rather be janitor than not in the church at all. The person who thinks church attendance once a Sunday or once a month is sufficient should *read* and *re-read* this psalm and he will surely change his mind.

What Are the Benefits of Regular Church Attendance? Churchgoers are blessed. The persons who attend church services each Sunday and truly worship are strengthened for the burdens and trials and temptations of the week. They will be happier and more courteous, more helpful and more painstaking and careful in all they do and say than if they had not attended. Therefore, they will gain more friends, will do their work better and therefore get on better than those who do not have that disposition. If any persons are in the line of promotion, they are. God will bless them in many ways and they will praise Him continually. They will have the spirit of prayer and praise. They will be optimists. They will have fewer "blue" Mondays and they will be happy all the week. That is the experience of all true worshipful churchgoers.

How Can We Get People to Go to Church?

1. Through the parents. The home is the great educator. Children should be taught to go to church and Sunday school. They should know no different. Therefore, they should have Christian parents. In a Christian country like ours every child has the right to be born and reared in a Christian home. Every child has the right to own a Bible and be taught to read it. Every child has the right to be taught to pray morning and evening, and to say grace at the table. Every child has a right to live in a Christian atmosphere in its home. Such love to worship on the Lord's Day.

2. By example. Parents should go to church and take their children with them. There should be family pews and they should be occupied by all the members of the family. The boy imitates father, the girl, mother. Let the parents be worthy of imitation.

A person was traveling with his wife and young son in Switzerland. The father rose early one morning to try to ascend one of the peaks. He succeeded in leaping a difficult chasm when he heard his son calling, "Father, I am coming," and the father prevented him by calling just in time to save him from falling over the precipice to his death. The child is "coming." Let the parents be very careful where they go.

3. By personal interest. Leaguers, do you all attend services? If not, why not? Do some of you attend? Feel that you are your brother's keepers. Talk to the others. Cordially invite them to come. Call for

them. Go out of your way to bring them to the services. Let your whole soul cry out for the salvation and the churchgoing of those who are indifferent. Let the League at its services resolve that every member attend services and each one try to bring another person.

4. By prayer. "The effectual fervent prayer of a righteous man availeth much." Parents, pray that your children may wish to attend services. Children, pray likewise for your parents if they are not regular worshippers. Leaguers, pray for each other and for your friends. Then do what you can to answer your own prayers. God will bless, never fear, if you will do your part.

5. Through courage. Do not be afraid to be ridiculed for sticking to your church nor allow yourself to be persuaded to remain away.

An excursion of trainmen visited Washington. They met on Saturday evening and discussed sight seeing on Sunday. Many were silent and simply acquiesced. The majority seemed to favor several side trips the next day. Then one man got up and said, "Brothers, if I were at home tomorrow I would go to church. There are fine churches and good preachers in this city. Why not attend some church tomorrow? I for one will attend —— Lutheran Church." Others said, "I will go with you." Others joined with them and the next morning that church was almost filled with trainmen. One consistent Christian influenced a hundred. "Go thou and do likewise."

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Eleventh Sunday
after Trinity. August 31, 1919.

THE CHURCH AND SOCIAL BETTERMENT

Jas. 4:13-17.
HINTS FOR LEADERS.

Hymn 23.
Psalm 1.
Prayer.
Scripture, Jas. 4:13-17.
Hymn 223.
Presentation of topic.
Solo, "My Task," by E. L. Ashford.
Have some one present a positive statement at this time as to the attitude of the Lutheran Church toward civil, political and social problems of the day.
Hymn 210.
Discussion on the social betterment of your own community.
Hymn 222.
Lord's Prayer.
Collect for Peace.
Benediction.

Rev. W. A. Lambert.

St. James seems to have known business men who planned their business far ahead, as if they were sure of life and strength forever. Round about them were many opportunities to do good, but they did not see them. So busy were they extending their trade that they neglected to raise the wages of their helpers and to take care of the poor of their own city. To such he says, "To him that knoweth to do good, and doeth it not, it is sin."

What does that have to do with the Church? Sometimes the Church plans so much for the saving of souls that it neglects to do the good that is needed in the community. It forgets that when Jesus pictures the judgment, He says, that He will say to men, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sometimes that seems to be justification by works, and we are very much opposed to justification by works. But we misunderstand St. Paul and we misunderstand Luther when we think that there is a conflict between justification by faith and the saying of Jesus. St. Paul and Luther were both thinking of unnecessary works which men thought of as works of religion, works which did not help others, but helped only him who did them.

There is a selfishness in religion which is just as bad as selfishness in business. If the Church plans only for its own success and forgets to say, "If the Lord will," it pleases God no better than the business man who does the same thing. If the Church can see a way in which it can improve society and the social relations of men, and neglects to do it, to the Church "it is sin."

If the Church sees men poor and miserable, and does not help them, "it is sin." If the Church sees men oppressed and does not try to relieve them, "it is sin." If the Church sees men unfairly treated in a Christian land and by Christians, and does nothing to give them justice, "it is sin." If the Church sees the problems with which men are burdened, and takes no part in solving them, "it is sin."

Frequently we say, "But all this belongs to men in their business and political relations and the Church has nothing to do with it. The Church cares for men's souls, not for their social condition."

The New Testament knows of no such limit to the work of the Church. Jesus wants Christians to bring their differences to the Church to be solved. (Matt. 18, 17.) And in our day most of the social problems arise between men who claim at least to be Christians. How can the Church decide between right and wrong if it does not study the problems?

There is no sharp distinction between the Church and Christians, such as would free the Church and bind the Christian in these matters. The Church is the body of Christians living in a community. The Church cannot do good while Christians neglect to do good, nor can Christians do good while the Church stands aloof.

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

AUGUST 3.

The Growth of the Lutheran Church.

By Rev. G. Harold Kinard, A.M.

Mark 4:26-29.

Parallel Lessons—Isa. 52:1-15; Isa. 61:1-11; Matt. 13:31-33; Heb. 12:23-28.

Memory Passage—Isa. 52:1 (of the United Lutheran Church)—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

The Lesson Developed—Four hundred years ago, in 1517, a seed was planted. Luther was the name of the gardener. The seed was God's Word, true, pure and entire. The Owner of the seed, who gave the same to Luther, had also given it to many others but most of these preferred to plant pebbles, or weed-seeds, or seeds from which they had cut away parts which did not suit them.

And this seed which Luther planted took root, and grew until it became a mighty stalk to which we have given the name of Lutheran. And the ear of this stalk produced fruit, an hundredfold, and this grain other grain until almost the entire globe is covered with blades and stalks.

But storms arose and frosts came and tried to kill the blade when very tender. However, the gardener had helpers. Frederick the Wise, Melanchthon, Bugenhagen, Petri, Vasa, Chemnitz and others gave their aid and the blade developed into the stalk and the stalk bore an ear with long rows of golden grain. At the beginning of the seventeenth century two foes threatened the church of the Reformation. The one was an outer enemy, the Thirty Years' War. The other an inner enemy. King Gustavus Adolphus of Sweden put an end to the one and Philip Spener helped warm the frosty air of a cold dogmatism.

By resisting foes without and within the Lutheran stalk had grown strong if not wide. Now it was ready to reach out. Missionary fires were kindled. Ziegenbalg blazed the way in India, while Falkner and others came to America at the end of the century. The latter planted the seeds of Lutheranism in the hearts of the Swedes, Dutch and Germans who had settled in and about New York, Philadelphia and Wilmington. They also labored among the Indians. Thus by the eighteenth century our Church had taken strong root in the Old and the New Worlds and with the arrival of the great missionary, Muhlenberg, on our shores in 1742 the work in the West leaped ahead. Claus Harms was another sturdy servant of the Lutheran Church in America in the nineteenth century. Figures tell us that there were 33,000 Lutherans in America in 1817 and 2,500,000 in 1917 and that in the last twenty-five years our Church gained a higher percentage of members than any other Protestant denomination. More than that, the Lutheran Church is now by far the largest Protestant branch in the world. Certainly a good seed like the mustard seed!

Hints to Teachers—Draw stalks of graded height showing Lutheran growth. Also scale showing relative size of other faiths. Have different members represent the great fathers and tell what each stood for. Tell successes and failures of each century.

AUGUST 10.

Character.

By Rev. G. Harold Kinard, A.M.

Proverbs 22:1.

Parallel Lessons—Prov. 10:7; Ecc. 7:1; Isa. 3:9; Matt. 7:16-27.

Memory Passage—A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

The Lesson Developed—The Woolworth Building in New York is sixty some stories high, the highest office building in the world. The Eiffel Tower in Paris reaches a thousand feet above the street. But each boy and girl can build a greater structure than either of these. And that building is a good Christian character. Better than copper or bronze, brighter than diamonds or emeralds, richer than silver or gold is a good character. It is the greatest building in the world.

Our character is what we are. It is not our suit nor our hat nor our shoes. It is our heart, our mind, our soul. It is what we think and are and do. It is the inside of the building rather than the outside.

Why was Luther great? Why was Washington honored? Why was Lincoln loved? Because they had characters, good characters. Some day the Woolworth Building will crumble and the Eiffel Tower will rust away. But the world, you and I, will never forget these great characters. That is the reason why the building of a character is greater than rearing a tower.

Now, when did Luther and Washington and Lincoln begin to build their character? When they were old? No. When they were children. When did Christ build? "And the child grew and waxed strong, filled with wisdom: and the grace of God was upon Him." The time for us to build is when we are young. You cannot sow your "wild oats" and erect a big character at the same time. This will destroy your work just the same as the sun melts the snowman you build.

All builders have a model. So have we. A Model so great that the world could not contain Him. That Model is Jesus. The materials which He used in building are the materials we must use—love, obedience, reverence, faith, righteousness, mercy, justice, truth. You can build a greater building than Woolworth if you use these materials and a tower higher than Eiffel. A good name is worth more than the wealth of the world, for you can take it along and leave it behind without shame.

Hints to Teachers—Tell of how Joseph preferred to build a good character rather than to enjoy the pleasures of sin for a season. Illustrate from the lives of great and good men. Point out the effects of popularity on character.

AUGUST 17.

"What Is in Thine Hand?"

By Rev. J. I. Meck.

Scripture Lesson—Ex. 4:1-5.

Parallel Lessons—Ex. 4:17, Psalm 23:4, Rev. 12:5.

Memory Passage—Ecclesiastes 9:10. "Whatsoever thy hand findeth to do, do it with thy might."

Lesson—Israel is suffering from a long oppression in Egypt. God pities His people and calls Moses to deliver them and lead them forth into the Promised Land. After forty years of preparation Moses still feels himself unworthy and unfitted to undertake this mighty work. He thinks his influence small with the mighty Pharaoh. But God promises to be with him and work through him. Possibly the Israelites will not accept Moses as their God-given leader. But Moses must remember that God is the God of Abraham, Isaac and Jacob. God asks Moses to tell what is in his hand. He answers, A rod. Requested by God to cast it on the ground it becomes a serpent. Directed by God to take

the serpent by the tail it again becomes a rod. Thus the staff in the hand of Moses is an instrument to overthrow Pharaoh and his hosts. It is said that the serpent was the symbol of royal and divine power on the diadem of every Pharaoh. Certainly, the miracle of the rod was a sign of the impending victory of the God of Moses over the king and gods of Egypt.

Application—God has created us and given us ability to work with our hands. God has called us as He did Moses to do His work. Ofttimes we feel unworthy or unprepared. But God asks: "What is in thine hand?" The staff of Moses is victorious over the mighty hosts of Pharaoh. The sling of David conquers the boasting giant. The sword of Jonathan defeats the Philistines. The parchment of ninety-five statements in the hand of Luther releases the Gospel light and ushers in the Reformation. The pen in the hand of Lincoln liberates the negro. All power for good lies in the hand when it is God given and God directed. God is still working through His people.

Hints for Leaders—Show how the hand of man can be an instrument of destruction as well as of construction. Bring out relation between the hand of man and the heart of man. Show how God is still leading His children out of the land of bondage into the land of promise.

AUGUST 24.

"How to Increase Church Attendance."
By Rev. J. I. Meck.

Scripture Lesson—Ps. 84:1-10.

Parallel Lessons—Luke 2:41-51, Acts 2:41-47.

Memory Passage—Ps. 122:1. "I was glad when they said unto me, let us go into the house of the Lord."

Lesson—The subject of increasing church attendance has invariably been presented from the viewpoint of the betterment of the services and the sermon. Poor attendances at the services of God's house are generally blamed upon the pastor and the officials of the congregation. A better understanding as to the real solution of this important question will result from a study of the 84th Psalm. It will give us the attitude of the ideal member which means ideal congregations and attendances.

1. There should be a *conviction* that the Church of God is a necessity. The Temple was dear to David, so lovely that his body and soul fervently desired the sanctuary. Even the sparrow and the swallow have homes; then certainly there should be a place where Creator and creature meet. The Temple has proven its value; behold, it brings blessings to the worshipper, praise to God, strength to man and even tears of sorrow are turned into fountains of joy. Yes, one day in the house of God is better to the Psalmist than a thousand days in the tents of wickedness.

Such is the conviction of David. To him the Church of God occupies a real and vital place in the world. Hence, if every child of God would feel that conviction the serious question of increasing the attendance of the services would be solved by the members themselves.

2. Then there should be *consecration*. The 84th Psalm could only have been written by a consecrated and devout child of God. He sees nothing but good in the services, he attends for the benefit he will receive. He desires to hear the truth of God. The consecrated worshipper attends the services to learn more of Christ and to incorporate His life into his own. Church attendance is a real, serious and vital element in his life.

3. Lastly, there should be *co-operation*. The devout child of God should actualize the belief in the priesthood of believers. The Church is a democratic institution and the responsibility of increasing the attendance of the services rests not only upon the pastor but upon every member of the congregation. True faithfulness on the part of members will attract others. A faithful congregation means better services and sermons. Filled pews fills a pastor's heart with joy. A worshipping congregation brings God's blessings.

Then there should be co-operation in the building up of the kingdom. Every member should be a missionary. Christianity is not selfish, it must be given to others. Neighbors and friends should be invited to the services.

In short, Church attendance must first be stimulated from within the heart of each member and then there will be a substantial increase in attendance. Special services and musical programs may attract for a time but there must be conviction, consecration and co-operation on the part of the members themselves before any lasting result will be seen.

Hints for Leaders—Keep a record for your pastor of the attendance of the members of your congregation. Report to him the names of those who are careless or those who have been absent for a long time. Visit them. Show the faithfulness of Christ in the matter of worship and attendance at His Father's' House. Essay—"The Child and the Church."

AUGUST 31.

The Church and Social Betterment.
By Rev. G. Harold Kinard, A.M.
James 4:13-17.

Parallel Lessons—Matt. 25:35; I Tim. 5:8; Jas. 2:15.

Memory Passage—Matt 25:40—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

The Lesson Developed—Robinson Crusoe lived on an island in the sea. No one else was there to keep him company so far as he knew. Therefore he could do just as he pleased and did not have to think about other people. Sometimes the Church and Church members feel that they are Robinson Crusoes. We forget that we are living in a world surrounded by millions of other people. We forget that we have a duty to them.

We have then a duty to our fellow man. We must let our light and influence shine not only in the Church itself but also in society, apart from the Church. It was the teaching of Paul that we should not put stumbling blocks in the way of others and incidentally that we should help in bettering world conditions. Christ taught that we had a duty to God and to Cæsar, or the world and its society.

Now, how can the Church help in bettering social conditions? First by doing all we can for society by actively working for its betterment. Secondly, by living lives that will be good examples. And thirdly, by preaching against the injustice of tyrants, the different systems of slavery, vice evils of various sorts, the forces that exploit the poor and the abuse of the working man by the millionaire and capitalist. In other words, the preaching of the Word of God without fear and in its truth and purity together with the living of thoroughly Christian lives as examples are the best means by which the Church and Church members can better society. This is our duty. The Church must take its stand for or against social questions depending on the good or evil involved.

However, we should not forget that the great work of the Church is first of all to save souls and not simply to see that Mr. A. has a better house to live in. Jesus gave the people loaves and fishes but he gave them what was far more important, the Bread of Life. A good motto to remember in this connection is this, "This ought

ye to have done but the other ought ye not to have left undone."

Hints to Teachers—Mention some of Christ's deeds and words concerning social betterment. Mention some great social problems for which we should battle. What should we do for the worthy poor, against drinking, cursing, gambling, etc.?

AUGUST 3.

Making Our Society Better.

By Miss Brenda Mehlhouse.

Scripture Lesson—Galatians 6:9.

Introduction—There are many ways of making your society better, of keeping up interest and of doing better work all the time. I wonder if you plan at your meetings how to do this? Here are some of the ways in which some societies have tried to make their society better. I wonder how many you could use in your society?

Lesson Stories for Team Leaders—One of the very best Junior societies I ever saw was a large society and it did such good work by using this plan: The society was divided into groups of ten, each group called a team, and each team leader in charge of a group saw that the ten members were present at meetings and ready to do their part. The teams took turns in giving the programs, and each tried to give the best program. The team leaders met with the superintendent to plan the work.

What Some Older Girls Are Doing—There were about twelve of them, fifteen to sixteen years old, and they felt they were "getting too big to be with the Juniors." So they have organized a "Maid of All Work Class," they are meeting at each other's homes, and they are going to study about some of the girls of other countries and the work they do. There will be a meeting on the Home Maid (Home Made), on the School Maid, Factory Maid and Hand Maid, they will read stories of the girls of China, India, Japan and other lands from "Women Workers of the Orient," they will make scrap books and posters, and at the close of the class they are planning for an entertainment with some tableaux showing the girls of the world at work. They will be anxious to help these girls by the time the class is ended.

Entertainments—A Junior society wanted to enlist the whole congregation in missionary work, so they planned an entertainment. Missionary carols, costumes, recitations and drills, and a missionary play were used, an opportunity was given for all to make an offering for the work, everybody went away not only pleased with the entertainment, but with some knowledge of the needs of the world. Every Junior society can do this.

Books—Have you some good books which you are circulating among the members in your Junior society? Have a reading contest, see how many you can get to read a certain book! Present a good missionary book to the public library. Have a book chairman in your society who will tell about some one book at each meeting.

Suggestions—Invitations. Print on small cards "What can I do to make our Junior society better?" and below. "Hear the answer at Junior society on ....., at ....." Poster. A large question mark in center of card—around it various ways in which the Juniors can help—"serve on committee," "take part in program," "lead the meeting," etc. At top of card "Which can I do?" At bottom "Find out at Junior meeting on ....., at ....."

Make some plans for increasing efficiency of your society at this meeting.

AUGUST 10.

Children Jesus Helped.

By Laura Wade Rice.

Scripture Lesson—John 4:46-55.

Memory Passages—John 4:49, 50. Mark 5:41-42. Matt. 15:28. Mark 9:23, 24. Matt. 25:40.

Lesson Taught—To go to Jesus with everything, feeling sure of His interest and help.

Lesson Developed—Jesus was a boy before He was a man. He understands and loves boys and girls. Surely He helped His playmates with their lessons and errands, the little ones must have gone to Him with broken toys and hurt fingers. He loves to help us still. We read of the sick boy He helped, the boy's father believed He could, and asked Him. The next child He helped was the little girl who died. Her father believed and asked. Read Mark 5:22, 24, 35-43. The next who asked was a heathen mother. Her little daughter was tormented by a devil. Jesus drove it out. Mark 7:24-30. Another was a boy who had epilepsy, a disease no one can cure even yet. Little Prince John of England died of it last winter. Read Mark 9:14-27. Each time, though, Jesus first made sure people *believed* He could help them. Jesus is stronger than sickness, disease, death, devils. No one knows what sort of men and women these children became. How would *you* have felt to Jesus? He died to save us from worse than disease or death. How can you show your thanks? Matt. 25:40. Did any boy ever help Jesus to help other people? Mark 6:35-44. Don't you suppose that *giving to Jesus* helped that boy? Jesus helped tiny children by blessing them. Matt. 10:13-15. His blessing is a wonderful help. He gave it when we were baptized, He gives it when we pray, read His word, or go to church. He will help us to study, work, play. He drives Satan from our hearts if we ask and believe. Only in "Jesus' lands" are there hospitals, good doctors and homes for incurables, and only *His* believers *know* there is life after death.

Hints—Teach "That sweet story of old," "Around the throne of God in heaven," "Dear Jesus ever at my side." Impress presence of Christ, trust, faith, prayer, helping others for His sake. Tell of Korean missionary whose wife and child died. The Koreans said: "Don't you know foreigners have a way by which they get their dead back again. We don't know how to get our dead back." We send missionaries to tell them of Jesus, the Resurrection and the Life.

AUGUST 17.

"The Glory of Jesus."

By Laura Wade Rice.

Scripture Lesson—Luke 9:8-36.

Other Readings—Numbers 34:1-8, 2 Kings 2:1, 5-14.

Memory Passages—John 1:14, Philippians 3:21, John 2:11, Eph. 3:20, Galatians 6:14.

Lesson Developed—Jesus' friends saw Him every day. He walked and talked with them and wore the same kind of clothes. No other man could talk as He did, or do such miracles. He was "the teacher sent from God," the Messiah they expected, but—what did it mean to say He was the Son of God? He said He had come down from heaven—perhaps we would have found it as hard to understand as they did. One evening they were near Mt. Hermon, snow-capped even in summer. Jesus called Peter, James and John and they went partway up the mountain together. The disciples wrapped themselves in their heavy cloaks and soon were asleep. Jesus, a little farther on, knelt in prayer. Read again Luke 9:29-31. Read "Other Readings." Moses, who only *saw* the Promised Land, was *in it* at last. Elijah,

who went by a whirlwind to heaven, was back again in his home land. What was there so important to have brought them? Listen—of what were they talking? Of the most important thing that ever happened on earth—Jesus' death on the cross to save all who would choose to have Him for their Saviour. And—most wonderful of all—how His face shone with glory! To the people of Jerusalem such a death seemed a black, black disgrace. But one of the wisest of the apostles said it was the thing he was the most proud of (Gal. 6:14). The disciples awoke and knew the two visitors at once. Read Luke 9:32-36. Did it all come true? Did Jesus die? Do people now understand He was indeed the Son of God? Some said the disciples' stories of Jesus and His miracles were fables—fairy tales. But Peter, James and John knew better. Read 2 Pet. 1:16-18. The shining of His face as He thought of dying to save made them ready to help others and die for His sake to help Him save the world.

Hints—Teach "In the cross of Christ I glory." "No selfishness is glorious," "Self-sacrifice to save is!" "Jesus came from heaven to help us share His glory."

August 24.

Good Things God Hath Given Us.

By Laura Wade Rice.

Scripture Lesson—Genesis 1:1-25.

Memory Passages—James 1:17. I Tim. 6:17 (last clause). Psalm 107:8. Psalm 103.

Lesson Taught—To see God's loving hand giving us all our blessings.

Lesson Developed—Before God made people He made this world—a beautiful house for them to live in. Underfoot He laid a green carpet of grass and moss, in the ceiling were twinkling stars, the sun and moon were its electric lights. He made air for us to breathe, water to drink, food grew on every side and fruits hung on the trees. He made animals to feed us, or work for us, or be our pets. God our Father surely loves to give.

"Good Things God Has Given Us" is the name of our lesson. Who is God? Deut. 4:39, Matt. 6:9. Does He like to give to us? Matt. 7:11. Here is the Bible, the most wonderful Book in the world. Let us see if it tells us anything about God's gifts to us. (Put on board words in italics.) "Us" means you and me. We began to be ourselves when we were tiny babies, just born. I hope we'll so use God's gifts that you will all become wise, good men and women. God's Book says: Prov. 23:24, 25. That verse mentions two of the best gifts God has given you, a good *father* and *mother*. Exodus 20:12. Our first gift from God was our *breath*. Job 33:4. Here are other gifts: *Eyes* and *ears*, Psalm 94:9. *Feet*, Isaiah 52:7. *Hands*, Deut. 15:11. *Heart*, I Sam. 16:7 (last clause), Prov. 15:13, 17:22, Ephesians 6:6, *Home*, I Tim. 5:4. *The Church*, Ps. 122:1. *Sunday Schools*, Deut. 6:6, 7. *The Bible*, Ps. 119:105. *Nation*, Deut. 4:7, 8. *Country*, Deut. 8:7-10. *Schools*, Prov. 3:13-17. *Training schools*, Ex. 35:30-35. *Friends*, Prov. 17:17. Some of these gifts, eyes, ears, etc., every one has. Show me those that have come to you because you have been born in a Christian land which has the open Bible and knows the one true God.

Hints—Have older members make list of gifts and verses. Ask them to add other gifts, pictures, music, books, toys, good doctors and nurses, hospitals and homes for orphans, aged, incurables. Urge to send knowledge of God to heathen lands and share their blessings with others. Show pictures of hideous idols to contrast with God, etc.

August 31.

"Using and Not Abusing Our Talents."

By Laura Wade Rice.

Scripture Lesson—Matthew 25:14-29.

Other Readings—I Samuel 17:31-51. I Sam. 16:14-23. Acts 9:36-42. Daniel 1:8-20. Genesis 39:1-5.

Memory Passages—Psalm 116:12, 118:1. Genesis 28:22 (last clause).

Lesson Taught—Every one has some gift he or she can use for God.

Lesson Developed—Jesus told His friends of a man who gave gifts to His servants ,expecting them to put them to good use for him. God has not only given talents to men and women, but to boys and girls; each of you has at least one. There was once a shepherd boy with a keen eye and a strong arm. When God wanted the giant killed He chose a boy who had *practiced* till he was *sure* of hitting the mark! Could you or I do much with a sling? He could not use a bragger, He chose a boy who said his strength came from God, a boy so true to his trust that he would tackle a lion or a bear sooner than let his sheep be eaten. God needs boys who use their talents right *every day* when He has a big job to trust a boy with. Did Daniel have any talents? He had a talent to be brave and do right and say "No" to liquor and to meat from the king's table. You can have the talent of saying "No" to the wrong! Daniel was the sort of a man to be safe everywhere, even in a den of lions. He knelt at his window and prayed even when it was dangerous. Joseph was a boy whose talent was to do his work well and faithfully even when he was only a little slave boy. Some people have "talents" to paint, draw, make music—but every one can have David's and Joseph's and Daniel's talents. Used for God they give big jobs when the boys grow up and chances to do big things for God. Dorcas must have chosen to learn to cut, fit and sew when she was a girl. She did not get to be a good seamstress all in a minute. She did not use her talent to fix her own clothes better than her neighbors—she used it "for others for Jesus' sake." So—a great miracle was performed and because of it the best thing of all happened—"many believed on the Lord."

Hints—Ask what each Junior likes to do. Do they do it well? A boy who "liked arithmetic" became treasurer of a great missionary society. Florence Nightingale liked to help hurt animals—she became a great nurse. Teach to improve talents so God will know who to choose for His great work.

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SYMPATHY

What a wonderful word!

How often do we give it?

The world loves it. Try it.

How expressive of the spirit of the Good Shepherd!

Oh, this sad, sad world filled with sorrowing mothers, wives, sisters, brothers, sweethearts and the returning wounded, telling of the graves in France and Flanders of those who gave their lives "over there"!

How many need your sympathy!

What a sympathetic Friend all may have in the Good Shepherd!

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A heart full of faith in God the Father leaves no room for trouble to lodge in.

A FINE ART

Be courteous. This is a commandment needed in modern life. During the holiday season, I was standing in one of the large department stores of one of our metropolitan cities. I was engaged in conversation with one of the proprietors of the establishment. A young man came up, and in a brusque manner addressed the proprietor of the store. In reply, the gentleman was suave and courteous to the young man. As the young fellow left, he turned to me and said, "You noticed how polite I was. I was trying to teach him a lesson. What is America coming to anyway?" Such rudeness and such impoliteness are frequent occurrences of daily life. Persons who have been abroad, upon returning from Europe, invariably remark upon the courtesy noticeable in all places of business and upon all occasions in the old fatherland. Unfortunately, in our American rush, courtesy as a fine art, seems to be a lost art. A daily paper narrates the following:

Not long since, while crossing the river to Jersey City, I noticed an old lady, neatly but humbly dressed, who was attended by a young gentlewoman. That she was, though her dress indicated, one who could scarcely be in comfortable circumstances in life. The younger woman carried a basket of considerable size, while the elder had a bundle and a cane. She was quite lame and walked slowly. The thought crossed my mind as I glanced at them, "That woman is blessed with a kind and loving daughter or niece." I passed from the boat in advance of them, and took my seat in a horse car. Presently the couple came to the same car; and after comfortably seating the elder lady and disposing of her basket, the younger bade her a kind good-bye and went away. The old lady's eyes were full, and her heart, too. Turning to me she said: "That's what I call Christian courtesy. That girl is an entire stranger to me, yet has come all the way from the Eighth avenue cars with me to carry my basket, and would not even let me pay her fare." I then recalled her quiet, happy expression. I believe I should know her again, here or hereafter; and I most strongly believe that if she lives to old age, she will not be comfortless or cheerless.

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Truth is the golden chain which links the terrestrial with the celestial, which sets the seal of heaven on the things of this earth and stamps them to immortality.—*Mrs. Jameson.*

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A troubled heart betokens a feeble faith.

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